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and sovereignty of the individual states together with the recognition by them that their relations *inter se* are juristic in character, and that the rights and duties growing out of these relations are juristic and to be accepted and enforced as such. Incidentally there is an interesting discussion of the old question whether state policies are, or should be, governed by moral considerations, the affirmative of this proposition being strongly urged.

As a contribution to pacifistic literature the work is of undoubted value. As a study in political theory not so much can be said. In order to bring international and municipal relations within the same category and subject them to the same tests, essential distinctions are slurred over. Natural, moral, and jural laws are distinguished in definition but confused in practice; no clear definition of sovereignty as a legal concept is developed, indeed, it is expressly denied that the sovereign state has the ultimate law-making power; it is asserted that statute laws are not commands issued by a sovereign authority, but rather agreements as to what shall be received as laws, made by persons set apart for the purpose of legislation; "Nature" is spoken of as a veritable creative and volitional agency; the state is endowed with the attributes of moral personality and declared to have relations to the "law of nature" similar to those resting upon "the natural man"; Locke's social compact seems to be accepted and held applicable between the states; the state is held to be self-conscious and "capable of determining its actions by the power of choice inherent in its collective will". These examples sufficiently represent the general character of the author's reasoning within the field of abstract political theory, and with respect to this side of the work the reviewer has found himself in almost constant dissent. At times these defects in theory vitiate the arguments, but in general the thesis is well sustained, that the modern conception of the state, and of its functions makes feasible definite schemes for the avoidance of war.

W. W. WILLOUGHBY.

Three Thousand Years of Mental Healing. By GEORGE BARTON CUTTEN, Ph.D., President of Acadia University. (New York: Charles Scribner's Sons. 1911. Pp. xi, 318.)

THIS is a popular book with excellent initial and concluding chapters, but, except for these, more of a compilation of curiosities of literature than a history of the subject. As a writer on several notable psychiatric cases coming under his personal observation, Dr. Cutten offers a shrewd and sensible introduction to his work. Thus he points out that the religious healer is not able to succeed better than the non-religious; that the distinction between functional and organic diseases, though hard to draw, still holds good; that the failure of certain healers is not because they have lost their powers, but because they have lost their reputation; and, finally, that mental healing creates nothing new, but simply makes use of the normal mechanism of mind and body.

The author's treatment of the nature of psycho-therapeutics is excellent, but that of its origin and development leaves much to be desired. The limitation to three thousand years is unfortunate because it precludes a glance into the dark backward and abyss of primitive belief. Although given in a "comparatively chronological order" the chapters on relics and shrines, on talismans, amulets, and charms lose much of their significance without an ethnological background. In neglecting to utilize a single German authority, the writer fails to utilize the help offered by such a work as Stoll's *Suggestion und Hypnotismus in der Völkerpsychologie*. But the reading of Frazer or Brinton might have shown him certain significant European and Amerind aspects behind the popular superstitions so copiously cited. Indeed, the chief fault of this book appears in this, that it has too many cases and too little classification. In one way this represents the truth—the actual confusion existing in the public mind. As Moll says: "The question here is only one of solitary facts in which no system is discoverable; a system presents itself to us only after the end of the Middle Ages." But in spite of this popular confusion the subject might be cleared up. There are certain broad lines of genetic development pointed out by Frazer which, because of their antiquity, go far to explain the persistence of popular psycho-therapeutic beliefs. Thus, the origin of the royal touch is traced back no further than Clovis I., when reference could easily have been made to its use in an early Egyptian dynasty. But the very limitation of the book's title necessitates the omission of remote cases and cuts out the whole animistic background of this and similar beliefs.

The author's personal opinions, when he gives them, are valuable, but that is not often enough. In the chapter on Mesmer and After a clear distinction is made between animal magnetism and suggestion, between "mystical" phenomena and the state as such. The matter is here well summed up in the statement that "hypnotism to-day is recognized as the product of a long line of erroneous theory and zigzag development". The succeeding chapter on the Healers of the Nineteenth Century is the most interesting of all. It brings together hitherto uncollected material and throws new light on the murky past of mental healing in America. Among less known and less scientific investigators are cited the revivalist Charles G. Finney; the "Mountain Evangelist", George O. Barnes, and Dr. Charles Cullis of Old Orchard Beach. In this list John Bovee Dods, one of the instigators of Christian Science, is omitted, while no authorities are given as to the existence of faith healing among the Pennsylvania Germans and as to New Orleans being an early centre of animal magnetism. Moreover corrections should be made as to the date of Charles Poyen (not Poyan), and as to the place of Benjamin Douglas Perkins.

These are matters of fact; concerning matters of opinion, we cannot agree to the author's positing a fourth period in the history of nineteenth-century mental healing as beginning in 1887 with F. W. H. Myers's

hypothesis of a subliminal self. The president of the Society of Psychical Research, in his postulating of the sub-consciousness as not only a separate entity but as metempirical, did less to aid scientific research than to abet occultism. In truth he did much to foster the so-called New Thought movement which the author considers to be outside the scope of his subject. In conclusion, however, Dr. Cutten's volume, in spite of these remediable defects, has a two-fold value in being an antidote to popular superstition as to drugless healing and a check to shallow mysticism.

I. WOODBRIDGE RILEY.

Aspects of Religious Belief and Practice in Babylonia and Assyria.

By MORRIS JASTROW, jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. [American Lectures on the History of Religions, Ninth Series, 1910.] (New York and London : G. P. Putnam's Sons. 1911. Pp. xxv, 471.)

THE world is full of books designed to popularize the results of scientific investigation and very important is the function for which they are designed. It is a pity that they are so seldom written by the men who made the investigations, and it is, therefore, the greater pleasure to welcome a book distinguished alike by the most readable popularity and by that unmistakable note of authority struck only by the man who is himself a discoverer of new truth in the field of which he writes. There can be no doubt that Professor Jastrow is the foremost American exponent of Assyriology in the special department of religion, and there is likewise no doubt that this is the best book upon its field in the English language.

The title, *Aspects of Religious Belief and Practice in Babylonia and Assyria*, perfectly indicates the scope of the book. It was delivered in the course of American Lectures on the History of Religions at the Lowell Institute, University of Chicago, Meadville Theological School, Union Theological Seminary, Brooklyn Institute, Drexel Institute, and the Johns Hopkins University. The subjects of the lectures are: I. Culture and Religion; II. The Pantheon; III. Divination; IV. Astrology; V. The Temples and the Cults; VI. Ethics and Life after Death. The first lecture is of great importance for students of history, for it summarizes very admirably the results of the latest investigations concerning the earliest history of both Babylonia and Assyria. Students of general history not specialists in the field of ancient Oriental history will do well to use it to supplement and to correct the works of Rogers, Goodspeed, and Winckler. With this first chapter must also be taken the most useful tables of chronology at the end of the book, which "are based", as Professor Jastrow says, "on recent historical researches associated chiefly with the names of Eduard Meyer, L. W. King, François Thureau-Dangin, Arthur Ungnad, and Arno Poebel". The